

# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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VOL. XVIII. APRIL, 1895.

No. 4.

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"It is not the deed that we do,  
Though the deed be never so fair,  
But the love, that the dear Lord looketh for,  
Hidden with holy care  
In the heart of the deed so fair."

Tithing may or may not be wholly on a practical basis; but a thank offering cannot, in the nature of the case, be anything but a glad and freewill gift. It is true that a dollar may be put grudgingly into the thank offering envelope. It will have the usual market value, and may purchase something of worth to the work; but it is not a *thank offering*. Just as surely as certain bonds are above par and gold sometimes at a premium, in the business world, so surely a dollar may be worth more than its face value to missionary work. "Whose image and superscription hath it?" We do not underestimate that which is "Cæsar's"; but over and above the stamp of the mint is God's impress, if it is sent out with a prayer from a grateful heart. . . . It is a beautiful time of year to prelude a thank offering service. Outside of all the sweet and common personal reasons for thanksgiving—love and home and friends; the will, opportunity, and strength to work; the possibilities of kindness (there are those, indeed, who are bereft of some of these)—outside of the gladness or pain that each heart knows, there is the universal joy of the reawakening spring, the first bird-song, the pricking blade, the budding flower; and, more than all, of the Easter thanksgiving that the Divine Life did not go down into the grave, but up into more glorious being, that we may live more truly to-day, and abide in his fullness forever.

## EDITORIAL NOTES.

IT is fitting that the face of our Treasurer should appear in the thank offering number, she is so closely identified with all offerings to the work of the W. M. S. It is due the latter to say that her appeals in time of need have rarely failed to receive hearty response, often accompanied by touching evidence of self-sacrifice. Truly "the mites of the many make the might of the mass." . . . Those who seem to see the quaint little figure of Chandu Ma, as "Dr. Mary" and Mrs. Bacheler write about her so lovingly, will surely turn again to the beautiful story of her conversion, as told in the April *HELPER* of 1894. . . . Frances Willard, in a tribute to the memory of Mary T. Lathrap of Michigan, orator and reformer, incidentally calls attention to the educational effect of missionary work upon the individual. She says, "Her broad and varied experience in connection with the Woman's Foreign Missionary Society had made her familiar with the needs of humanity, and had given her a wide outlook toward social reform." It has been proved again and again that the missionary worker is usually the most efficient helper in any field, and the reflex influence upon her own life can hardly be overestimated. . . . Quite a colony of our workers were at La Fétra's hotel in Washington during the meetings of the National Council of Women. Washington papers spoke pleasantly of our representatives and their words. Mrs. Cheney was elected first recording secretary of the Council. . . . All will be interested in the two articles on "Ministers and Missions" by a man and a woman, both of whom have been pastors and missionaries. Rev. Edwin B. Stiles, as all know, is the young people's missionary to India. Mrs. Copp was a teacher in the Cairo mission in its early years. . . . Friends continue to write, "We are getting new subscribers for the *HELPER*." This is *telling* work. An exchange well says, "Missionary magazines are the printed voice crying, 'Prepare ye the way of the Lord.'" . . . A literary woman thus replies to a request for a contribution to the *HELPER*: "I am glad to give one-tenth of the time as well as one-tenth of the money." O for more of such consecrated talent to send quickening ideas into the world!

SOME OF OUR WELL KNOWN WORKERS.

III.

Laura A. DeMeritte.

BY HOPESTILL FARNHAM.

In the development of a woman of "advanced ideas"—using that expression in its best sense—the two factors of instinct and environment would rarely be so equally united as they have been in the life of Laura A. DeMeritte, whose name is a household word in the Woman's Missionary Society.

She was born in Madbury, N. H., Aug. 9, 1845, in a capacious homestead, where her father and grandfather lived before her. From her mother she inherited her positive, practical nature. Her father was a country gentleman, apt in subjects of law and finance, and ready to oblige everyone who needed help in such matters. It was this which made him remark, when he looked upon his little daughter, "I hope she won't be a busybody like her father!" But undoubtedly his mantle fell upon her, and in the most generous, genial, and large-hearted fashion Miss DeMeritte has been a "busybody" ever since.

When she was two years old her father died, and about five years later her mother married Mr. Robert Cristy of Dover—an important event in the shaping of her daughter's life. The DeMerittes were stanch, old-time Congregationalists, but Mr. Cristy agreed to go to meeting with his wife, if she would attend the Free Baptist church. And so it came about that the little girl, who was soon to become awake to and rebel against the—at that time—limitations of woman, gained her religious education and development within the denomination so liberal to woman, so respectful of her thought and appreciative of her work. At the age of fourteen she united with this church; meantime beginning her book education in the city schools and later graduating from the classical department of New Hampton Literary Institution. At twenty-four she took a full commercial course in a Boston business college. Immediately

on her return from Boston she entered the *Morning Star* office, where she was book-keeper and private secretary of the publisher for thirteen years.

When the Woman's Missionary Society was organized in 1873 she became its treasurer. This office, after twenty-two years, she still holds. It demands the handling and investment of thousands of dollars, and requires much time, hard work, careful thought, and responsibility, but until recently it has been done wholly without remuneration.

Always interested in the Woman's Christian Temperance Union, she has been largely connected with its local work, served once as a national superintendent, and twice as delegate to its national conventions. Miss DeMeritte does not allow herself to be called a "lecturer," but she is at least a delightful "talker" to audiences, and is in great demand for such talks.

Both Hillsdale and Storer Colleges have acknowledged her executive ability by electing her as trustee, and she has been chairman of the convention committee of the Educational Bureau since it was established at Ocean Park, where she has a cozy summer home on the beach.

When her step-father died, in 1891, he gave, among other bequests, about \$38,000 to the Woman's Missionary Society, and made her sole executor of his estate; two things that pleased her far more than if he had left a large amount of money to herself—a fact which he well knew.

In 1892, at the F. B. General Conference, she was elected a member of the Conference Board, and later a member of its executive committee.

In May, 1893, she was the delegate from the W. M. S. to the World's Congress of Representative Women at Chicago.

Miss DeMeritte is a born financier. The spirit of philanthropy, however, is as positive as the spirit of enterprise. Money and work would be of little value to her if they could not be used to high purpose. She believes in absolute integrity



**LAURA A. DEMERITTE, TREASURER.**

and Christian principle in every-day business, and every-day methods and system in Christian work. These two clear-cut and practically utilized ideas are accompanied by a large element of faith. It is this combination, we believe, which has made her so successful in both.

Debt would be as abhorrent to her in missionary work as in housekeeping. For this reason she has been more than treasurer. The work has been on her heart so intensely that only those who live with her know how she has suffered at any possibility of deficit, how she has rejoiced at success, or how important a factor in averting debt have been her prompt and personal appeals to Auxiliaries and individuals in time of need.

With all her loyalty to the Woman's Missionary Society, she is emphatically a denominational woman, with firm faith in the helpful future of the Free Baptist wing of the great body of Christians who are working for the salvation of the world. To this end she believes that men and women, with their diverse talents, should work *together*.

Her religious faith is deep and joyous, as her sunny face expresses. With the intense individualism that would be tempted to overrule, she desires that each individuality shall have free play; is swift to acknowledge a fault, respect the opinion of others, and have a wide charity for humanity. She ardently loves home and friends, and is so satisfied with her life as it is that no one has been able to persuade her to change it.

Of her local work, her quiet generosity, and helpfulness to young people much might be said; but it is as a general officer that she is peculiarly endeared to *HELPER* readers. As such may she long keep in touch with the wide work.

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NOTE.

A VERY interesting report of the recent triennial session of the National Council of Women was received too late to appear in this number, but *HELPER* readers can be looking forward to it.

## WHEN SAINT CHRYSOSTOM PRAYED.

BY MARGARET J. PRESTON.

'TWAS not enough to kneel in prayer,  
And pour his very soul away  
In fervent wrestlings night and day  
For those who owned his shepherd's care ;  
But faith and works went hand in hand  
As tests of each petition made,  
And saints were helped throughout the land,  
When Saint Chrysostom prayed.

Within the closet where he knelt,  
A box of Bethlehem's olive wood—  
"For Christ" engraved upon it—stood ;  
And ever as he daily felt  
The pressure of the church's need  
Therein the daily gift was laid ;  
For word had instant proof of deed  
When Saint Chrysostom prayed.

Beneath his folded hand he placed  
Whatever gold was his ; and when  
He travailed for the souls of men  
So long by pagan rites debased,  
The more he agonized the more  
The burden of his spirit weighed ;  
And piece by piece went all his store  
When Saint Chrysostom prayed.

O golden-mouthed, let this thine alms  
Rouse us to shame who daily bow  
Within our secret places now  
With outstretched yet with empty palms !  
We supplicate indeed ; but has  
Our faith through answering works to aid ?  
Have words by deeds been proven, as  
When Saint Chrysostom prayed ?

—*For Love's Sake.*

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“The heart grows rich in giving.”

## OUR THANK OFFERING.

BY THE TREASURER.

THE force of St. Paul's declaration, "Lest that by any means, when I have preached to others, I myself should be a castaway," increases with one's years. For everywhere one is reminded that spiritual force may lessen as one's ability to do increases, even when the doing is largely for others. This happens in proportion as we depend on things human rather than on God and his Spirit.

We pity the poor heathen, but not less pitiful is the worship of our gods of ambition, of well contrived and successfully operated plans of work, and of a hundred and one inventions for saving the world—religious, philanthropic, missionary, etc. And they become such whenever they degenerate into mere human enthusiasm, and whenever we lose sight of the fact that it is not "by might or by power, but by my Spirit."

And, because this temptation is always about us, a missionary society needs to throw around itself every possible safeguard, in order that we do not lose our hold on the divine energy. One of these is our yearly prayer service. As I write this our month of prayer is just closing. Has the "call" been observed? It was my privilege to observe it with a little handful of earnest Christian workers. If everywhere the child-spirit of dependence has been exercised as it was there, our band of workers is stronger in the strength of God than ever.

Following quickly the "call to prayer" is our "thank offering." In our giving we are always in danger of becoming just as mechanical as we are in anything else. And so we need the freewill offering to keep us from it, as it surely may if in doing it we remember that "the gold and silver" are His, and we are giving it "in His name."

If our thank offering fulfils its mission it will thus become a religious exercise in the very thought we put into it. So that even in giving we may develop more dependence on the Spirit.

It is this we need as individuals, as a society, as a denomina-

tion ; would we fulfil our mission, we MUST have this holy, divinely quickening power.

We have taken as our motto "Faith and works win." Our prayer service corresponds to the one, and the thank offering to the other. If they are both quickened by this heavenly force, they may become the key-note to all our future work, in which quality, not quantity, will be the controlling feature. And in these days we need, above everything, a divine quality, and the quantity will take care of itself, as effect follows cause.

#### ◆◆◆ ONE THANK OFFERING DAY.

IT was for a small church in a country town. Only the "faithful few" remembered it in advance, but they planned for it so lovingly that it was a helpful service to be in, and a bright one to look back upon. The envelopes were previously distributed, and it was understood that each was to contain the thank offering, an appropriate text of Scripture, and the cause for thankfulness, though no name need be signed.

The meeting was an informal one at the home of one of the members. Some school girls came, and a young mother brought her baby. There was no "audience," for all had something to do, but the people sat in groups about the double parlors. As they entered they dropped their envelopes in a basket that stood on a table between the two rooms. Long evergreens were twined around table and basket, making an attractive bit of color. On the handle of the basket were "God loveth a cheerful giver," "In His name," and other suitable mottoes, neatly type-written on slips of cardboard. The evergreens were the thank offering of two little boys, who searched the woods for them and brought them with evident pleasure.

One member sat at the piano and led the singing ; another conducted the responsive Bible readings ; several prayed ; one gave a brief statement of the work, its needs, and causes for thankfulness. There were a number of selected readings—

"Thanksgiving Ann," Mrs. Ramsey's poem, "Thanksgiving," and those sweet, old-time verses of Robert Herrick, "A thanksgiving for His house." When the envelopes were opened, after God's blessing was asked upon the gift, one of the girls distributed the inclosed texts, and they were read in turn.

At the close of the program there was a social half-hour, when photographs of missionaries and India curios were displayed and explained. Among the collection were ferns and mosses, beautifully mounted by Mrs. Bacheler, and small ornaments and pottery brought home by "Dr. Mary" or Ida Phillips. Such things bring the foreign work and workers nearer, and are a real boon to the workers at home.

Each Auxiliary must consider its peculiar needs in arranging a thank offering service. This may possibly be suggestive to the few who have found that a meeting in a private house will attract more people than one at the church.

Whatever the program may be, or wherever, if all have a part in it, if it is joyous and attractive while expressing the true significance of the hour, it cannot fail to be a success.

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#### MINISTERS AND MISSIONS.

##### II.

BY REV. ELLEN H. CCPP.

TAKING missionary zeal as the test of spiritual life and Christian character, ministers and churches may be divided into four classes.

First those where both pastor and people are alive to the missionary interests. Upon such no comment is needed. A simple hearty godspeed is sent them from every true heart in the land.

The second case is that of a zealous church but an indifferent pastor. Such a minister ought certainly to be prayed for, labored with, and converted. If possible let a missionary be sent to him at once.

In the third instance, where neither pastor nor church is interested, the case is still more hopeless.

The fourth condition, that of a zealous minister and an indifferent church, deserves especial attention, for in this direction there is hope. "As the pastor so the people" is the rule. Faith, patience, wise methods will win in the end.

Sometimes ministers fear to present the subject of missions lest the people weary of it; but if the cause is presented with heartiness and enthusiasm the hearts of the people soon begin to warm towards it. "How is it that your church does so much for missions? Does your minister preach missionary sermons?" the writer once asked a member of a large church noted for its benevolence. "He rarely preaches a set missionary sermon," she answered, "but he hardly ever preaches a sermon in which he does not touch upon missions." That was the secret of the unusual liberality of the church members. The pastor's heart was bubbling over with zeal for missions.

If a teacher would interest others let him first interest himself. In this as in all other subjects the interest depends largely upon the knowledge of the work. One needs to be acquainted with the history and present state of missionary enterprises, what has been done, the mighty obstacles that have been overcome, those still in the way, and the needs of the work, particularly of his own field.

If a pastor will organize the active members of his church, especially the young people, into a mission class, and follow the course so admirably presented in the *Student Volunteer*, he cannot fail to be gratified with the interest awakened. With the help of a few books such as "Smith's Short History of Missions," "Cyclopedia of Missions," and "Modern Heroes of the Mission Field," one can make a good start, and with these as a nucleus can collect histories and biographies. Valuable suggestions on courses of reading and missionary libraries can be obtained by writing to the editor of the *Student Volunteer*. For gaining information concerning our own field, the course presented in the *HELPER* is well chosen.

One of the most encouraging features of the present great missionary movement is the fact that pastors and churches are beginning to realize that the "missionary idea" embodies the essential elements of Christianity. The interest is not a sudden wave of enthusiasm, such as once swept the country when Alexander Duff thrilled thousands of eager listeners with eloquent appeals for India. It is rather the calm conviction, based upon plain facts, that Christians have a duty to do, that no church or individual that wilfully neglects missions can be truly Christian, that Christianity without missions is Christianity without Christ.

The "Divine Enterprise," or the plan of salvation, is essentially a missionary enterprise; it is help from without sent to the helpless. By all the infinite love which impelled the Saviour to give his life to save a lost world, by all the infinite pity and compassion, are his followers under obligation to obey his command, "Go ye into all the world and preach the Gospel unto every creature." To the minister has been committed the trust of seeing to it that the last wish of the Saviour is fulfilled.

*Hillsdale, Mich.*

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#### **OUR HELPER.**

BY MRS. A. A. MCKENNEY.

I WONDER if we who read the *MISSIONARY-HELPER* year after year realize what a help it has been to us. How well I remember the awakening in my own heart as I read the first issue of our little *HELPER* sent me by some friend in 1878. Something in my soul responded to every thought. It was just what I needed. I know many of our sisters feel with me that it has helped us to a greater knowledge of our fellow creatures, to a clearer sense of our duty to them, and to more fully realize what God requires of us. But have we who have received these benefits been as faithful as we should have been to bring this same blessing to others? If not, let us ask God to forgive us for our selfish thoughtlessness, and arouse ourselves to do

this much needed work. Believing that it is as much a mission work as any other to introduce missionary literature into families, I always ask God to help me and give me success in this line of work. Every sister in our churches should be asked to take our *HELPER*. It needs some tact to meet the different women, but it needs no apologies. Let us boldly and kindly tell them how it has helped us, what a true helper and blessing it will be to them, how much good it is doing in the world, how their 50 cents will help along the work, and above all never get discouraged or impatient whatever may be said by those unacquainted with our beloved *HELPER*. Not many will refuse when we faithfully show them how much good it will do them and the cause by their subscription. We need the same courage in asking people to take something that will feed their souls as we do in asking help to feed starving bodies. Let us always remember Him who is able to give us success in all kinds of Christian work.

*Nashville Center, Minn.*

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#### A STATEMENT.

THE quarter ending Feb. 28 has come and gone, and the quarterly statement, entered in the cash book of the Treasurer, shows that the quarter's appropriations are met. This surely should make us glad and grateful.

Still you wish to know the facts as they are. Our receipts this year, at the close of the second year, show a large falling off as compared with the same time last year. And this, coupled with the fact that the calls from India are increasing, makes one feel the need of renewing our diligence.

I speak thus frankly because the work is not mine but ours, and all ought to know its real condition just as well as the Treasurer knows it.

Don't forget these things in making your yearly thank offering. God grant that hearts may be moved to give freely as he has prospered.

TREASURER.



## from the field.

### A DAY IN MIDNAPORE WITH TIPERI.

[“Tiperi” is a native zenana teacher in India supported by the Litchfield Plains (Me.) Woman’s Missionary Society. This interesting and encouraging account of her work is taken from a private letter to Mrs. Jennie R. Smith of Litchfield Plains.—EDITOR.]

DEAR HONORED FRIENDS:—You ask me to give an account of my every-day work. Well, in the first place, I thank Him who has kept me in safety and peace through the night, then I read in the Bible. To-day I read 1 Samuel 16th chapter. After that I do what is necessary about the house and to get something to eat, and at eleven o’clock go to my work. I have a school of about forty girls. There are two other teachers besides myself and an older woman who goes about to the houses and calls the girls to come to school. This school was begun about two years ago, with only seven girls at first, and gradually has increased from seven to forty, and they have advanced in their studies well. If they find the teaching of the book hard to understand, some illustration given or some picture shown makes them happy and fixes it in their mind.

They are given some religious instruction every day, but on Saturdays I have a “Sunday-school” with them, because on Sunday I go to our own Sabbath school, where I have a class. Now I particularly request you and your mission society to pray for these Hindu girls. Formerly, whenever things didn’t go right and various reasons came up, I would be very grieved and discouraged. Now it is not so. I suppose it is because I used to depend on myself, and my faith would fail. Now I have put my trust wholly in the Father, and do all my work depending on him, believing that no work done for him is in vain. Its fruit will be seen sometime.

Our Missi Baba (Dr. Mary Bacheler) takes a great interest too in my school. She has a great deal of work and many burdens, and scarcely finds time for any rest. The Lord Jesus said, "Blessed is that servant whom his Lord when he cometh shall find so doing." I have often thought about our Missi Baba, if the Lord Jesus should suddenly come he would find her so. Do not forget her in your prayers, but pray that she may have strength for all her work.

During November the Yearly Meeting was held here in Midnapore. You have probably heard about it, but we were helped in strength, courage, faith—almost everything. Pray for us that we may hold and keep in mind the instructions received.

About ten months ago a new Missi Baba (Miss Wile) came to this place. She loves the people of this country very much, and is learning the language very fast. She can say nearly everything now and understands us well. She does a lot of work too. Remember her in your prayers also, that she may be able to endure all the trials here.

Please say to those who say they don't know what to write to me, to think of me as a friend. I send them a great deal of love. I have not seen you all, neither have you seen me, yet love has a power to come of itself without seeing. Pray for me that I may be a true and faithful servant, and remain firm to the end. It is my earnest desire that He may be with me all of the time, and that I may trust fully in him.

If you see Miss Coombs, please give her a great deal of love from me. We have not forgotten her, but keep her in our hearts. Tell her we all love her.

TIPERI.

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#### THE DEATH OF CHANDU MA.

[From a private letter from Dr. Mary Bacheler.]

I HAVE sad news to give you this week. Last Friday eve we went over to Mr. Miner's to tea and prayer-meeting. While we were still at the table Lukhi and Tiperi (zenana

teachers) came to the door, and told me Chandu Ma was sick, that her throat seemed filled up. I thought at first I would tell them to foment with steam, and I would go over after meeting, but finally decided to go at once.

When I went into her little room I found her lying on the bed, apparently asleep, but there was no pulse or breath to be found. The girls told me she had eaten her rice as usual, and went outside. When she came back, she said to Lukhi, "Rub me with oil," and Lukhi rubbed her. Tipperi said, "What is the matter, Ma. Did you fall down?" She said, "No, I did not fall down." Then she called for Netya and Goona (two young girls) to fan her. She laid down on the bed and was very restless. Then her throat began to fill up, and she said, "Call Missi Baba, call Chandra," and while the girls were rubbing her with hot mustard oil, she said, "My life is going, I am gone," and the girls said that almost immediately her breath stopped. There was no struggle, no convulsion, and apparently little or no pain. She lay as if in a quiet sleep.

I went to Annie Sen's house, where the people had gathered for prayer meeting. Chandra was there, and ran to tell at his home the sad news; and when, a minute after, I came out, his mother was standing by the roadside, crying loud. Phulla, her daughter was there, crying too, and we went together into the little room where the dear old lady lay. We bound her head and straightened her out on the bed; and by that time nearly the whole community had arrived, and by turns they pressed in to the tiny room and shed many tears over the dear lifeless clay, and many were the kind, loving words spoken; for she belonged to all, and all in a way belonged to her, for she had a special interest and love in every man, woman, and child.

For a month past she has been wonderfully well, and the very day she died it was remarked how bright she was, but it was found afterwards that she had had premonitions, for she had given away many of her poor little belongings, and made

arrangements for the funeral. She had requested to be buried in a box\* (coffin), and she was. At the grave the coffin was left open for those who wished to take a last look, and many were the tears and lamentations over the dear, sweet face, smiling so peacefully there. A more beautiful death and burial I think I have never seen. I wish she had not gone so suddenly, and that I might have said good-by and talked with her a little.

A GLIMPSE OF HER LIFE.—Some of the HELPER readers may remember "A True Story" that appeared in April, 1894. It was about Chandu Ma, and her conversion by the means of her little granddaughter, Sara. This week brings the news of her departure to the better land. She was a person of a great deal of character, and, when she became a Christian, she was a whole-hearted one, and her influence was wholly for the honor of religion. I knew her well for twenty years, and cannot recall a single act or word that could wound the cause she loved. If the highest type of politeness, as some writer says, is "kindness of heart naturally expressed," Chandu Ma was the personification of it. Though born an ignorant, low-caste Hindu, never capable of mastering the alphabet, yet she was indeed a true lady. A kind heart and helping hand she always had, and a quiet, unassuming way of making her useful just at the right times. There was a something in her hand that seemed like magic; tiny, soft, and gentle, yet strong and firm. She understood the art of Oriental shampooing. I used to suffer, occasionally with a bones-aching malaria fever. She would slip quietly into the room, unasked, and go through a series of shampooing "from the crown of the head to the sole of the foot," with a wonderfully soothing and restful effect. The writer is only one of many who have received these kind offices. It might be truly said of her, "She went about doing good." At chapel on Sunday she used to sit down on a

\* Some of our native Christians aspire to be buried like white people.

doorsill, ready to take out any crying baby who might be disturbing the meeting. No little one ever hesitated to go to her loving arms, for they all knew and loved her. For many years, she was an escort to the zenana teachers, and, while they were teaching their pupils, Chandu Ma would have her little knot of shy zenana ladies in some obscure corner, and talk to them. She was a great favorite with them all. I cannot imagine our Christian community in Midnapore without that dear old soul, she was such a "part and parcel" of it.

O dear readers of the *HELPER*, our mission *does* pay. One such gem is of more real value than a whole world full of perishable things.

S. P. B.

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#### BRIGHT BITS FROM PRIVATE LETTERS.

*Balasore, Dec. 18, 1894.*—You will be glad to know that five of our girls, the largest ones, were baptized yesterday. One of our dearest girls our Father took to heaven recently. I loved her, she was always so sweet and obedient. *Dec. 28.* We had a very pleasant Christmas time, and all are well. The weather is beautiful now. Miss Scott is going out into the "mofussil" next month to tell the "good news." Mrs. Boyer goes to-day. A Happy New Year to you from your India sisters, white and dark.—*Emilie E. Barnes.*

*Calcutta, Jan. 30.*—Dear Mrs. Burlingame and dear Mrs. Brewster! How they loved and served the *HELPER*! God bless them and the new Editor. Blessed indeed it is that the younger ones can give the older ones rest. May you have great joy in your new work, to which I heartily welcome you, for the *HELPER* is still mine, and all the women's and men's work too. . . . Yes, thank God for the prospect of having Beebee here.—*Mary R. Phillips.*

*Midnapore, Feb. 1.* The weather is delightful here now. A few annuals are making our little garden bright with their fragrant blossoms. I recently spent a few days in Calcutta, and got real inspiration from meeting earnest workers there. Dr.

and Mrs. J. L. Phillips were with us a day or two recently. They are both very active in Sunday-school, temperance, and social purity work, the two last named being Mrs. Phillips's special work.—*E. M. Butts.*

*Feb. 26.* It is very true that there are many widow's mites, with all the meaning of that blessed temple offering, in our small country Auxiliaries. O the self-denial of some of the women who give! It is a satisfaction to know that a true estimate of all this is kept in the heavenly records.—*A Home Mission Worker.*

*Midnapore, Nov. 19, 1894*—Hastening away from Benares, it has been very pleasant to look in upon this dear old field with which we were connected for twenty years. The closing days of the Yearly Meeting were full of interest, especially that devoted to the Christian Endeavor Society. The chapel was tastefully decorated with appropriate mottoes in Bengali, English, Oriya, and Santali. The best of these was, "Look up, lift up," in the four languages. It was very cheering to see the interest taken by the leaders of this movement in the little children, also to notice how the graduates and students of the Bible school came nobly to the front in this and other lines of Christian effort. Everywhere and every day, one with his eyes open may see how well it pays to work for the dear boys and girls.—*J. L. Phillips, in India S. S. Journal.*

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#### MISSIONARY FLOWER SEEDS.

OUR Western Home Secretary, Mrs. A. A. McKenney, Nashville Center, Minn., raises flower seeds and sells six packages for 25 cts. Mrs. Bachelder of Michigan writes that there are about twice as many seeds as can be obtained at the stores for the same money. All that she gets in this way is sacred to missions. These seeds, we are told by those who have tried them, are very satisfactory and "responsive," as missionary seeds should be! As gardening time draws near it may be well to remember these facts.



## Helps for Monthly Meetings.

### PROGRAM FOR FIFTH THANK OFFERING SERVICE.

[This program is given simply as an aid to the workers, and is subject to any changes desired.]

1. Service of song.
2. Prayer for the presence and aid of the Holy Spirit.
3. Responsive reading. Ps. 100.
4. Singing.
5. Scripture. 2 Cor. 5: 14; John 10: 11; Matt. 18: 11.
6. Prayer for the Christ-love that goes out after the unsaved.
7. Singing. "More love to Thee."
8. Scripture. Matt. 10: 8; 1 Kings 20: 3; Luke 6: 38; Prov. 3: 9; 2 Cor. 9: 7.
9. Prayer for a fuller consecration to God's cause of the means intrusted to the care of his children.
10. Singing. "I gave my life for thee." Collection of envelopes.
11. Scripture. 2 Cor. 9: 15; Ps. 95: 2; 106: 1.
12. Prayer of thanksgiving for our Heavenly Father's marked blessing upon the work of this society.
13. Reading. "Thanksgiving," by Mrs. Ramsey. (MISSIONARY HELPER, April, '94.)
14. Scripture. Gal. 3: 28; John 17: 21.
15. Prayer for God's blessing upon this and all kindred societies, and that there may be a oneness of purpose and union in effort for the salvation of men.
16. Singing. "Is your lamp burning, brother?" 3d verse.
17. Opening of envelopes, reading of scripture selections, and report of amount of offering.
18. Closing prayer.

For the circular, invitations, and envelopes address Mrs. Clara E. Schwarz, 492 Pine St., Providence, R. I. Place your orders early.

CLARA A. RICKER,  
SUSAN A. PORTER,  
CARRIE C. SWAN,  
EMELINE B. CHENEY, } Finance  
} Committee

# Practical Christian Living.

*Practical Christian living should illuminate parlor and kitchen, purify politics, open the pocket-book, and save the world.*



## ANNIE HUNTER'S REWARD.

A HOME STORY OF TENTH GIVING.

BY IDA LORD REMICK.

### III.

SUNDAY morning had come again. Dr. Hunter had been especially aggravating to his wife that week. Almost everything that she wanted him to remember he had forgotten, and if he remembered at all it was the wrong thing ; if she had been anxious about anything he had been sure to be easy ; he had made her wait until she was almost frantic, and then he was so perfectly indifferent about it all. That was the hardest and chiefest part of it ; really, the whole of it. A little word of regret, such as he gave naturally to other people, would have atoned for much heedlessness. In such a case, and with such a woman, it must be either tears or anger. This time it had been tears ; there had been no outbreaks, but Saturday night Annie Hunter felt as if every nerve had been jarred.

And now the quiet Sunday morning had come again, and they all walked down the single long street of the village to the church. Midway it stood, beckoning both ends of the long, narrow village to come and hear holy words and think holy thoughts together.

" Give and it shall be given unto you ; good measure, pressed down, shaken together, and running over, shall men give into your bosoms. For with what measure ye mete it shall be measured to you again." That was the text, and the sermon referred to the giving of love and tenderness and sympathy, and how they come flowing back to us. Dry-eyed Katie was astonished to see Annie's wet lashes. Ah ! but Annie was ap-

plying it in a way that Kate could not. Could *she* ever give John so much love and sympathy that they would come back to her? she was thinking in a broken way. John was used to Annie's quick tears, but he really could not understand what had started the "pumping station" now. (The "pumping station" was Annie's own nonsense.) Just at the last the minister said: "I hesitate to say that this passage may be applied to the giving of money, but I am getting to think more and more that it does. Have any of you read the circular sent out by A Layman in regard to tenth-giving? I am personally acquainted with only one business man who tithes his income for God's work, but there are about fifty testimonials in that paper, and in many of them business men attribute their increased prosperity to the habit of tithing. I cannot think those men lie, or that this circular is a kind of religious advertisement. Does God meddle in business matters? you are asking. Perhaps, why not? You think he has a hand in almost everything else. Why should he not give money to him who knows how to use it? And brighten his brain that he may know how to make it? If not directly, you cannot deny that it is done indirectly. Tenth-giving, for instance. The man who gives is the man who loves, and if you love you are a more genial man, you know more people, you make more friends, you are not so selfish, you don't want all the best ends of the bargains for yourself, your customers find it out and you have more of them. Men know a good thing when they see it. You would never be enormously rich, perhaps, though I don't know—'good measure, pressed down, running over'—but I am not talking to Vanderbilts and Astors. And now," he said, "I speak especially as a minister. Think, O think how God's work might go on! No more pitiful, blushing, stammering appeals for money! There would be enough for all charitable institutions, all missionaries, and all churches. With less grinding and grabbing and pulling in business circles, and more love and interest and affluence in Christian circles, would

not the two circles come together by and by? O, I hope so. And the good measure meted to us again."

Kate gave a small but emphatic nod.

That afternoon as they were all together, talking or reading or lounging, with the freedom of people perfectly at ease with each other, Annie asked Kate if she had ever seen the pamphlet to which Mr. Andrews referred. Kate said she had not.

"Missionaries and ministers and philanthropists ought not to be dependent upon salaries," Dr. Hunter said, throwing down his newspaper. "It takes away half their influence. Men think they do it for money."

"What would you do about it?" said Kate. "Leave them to starve? Give us all the money and them all the glory?"

"Nevertheless it is true. The salary hurts the influence. The world is made up wrong," and Dr. Hunter yawned. "Now, about this tenth-giving paying. I'd like to see somebody that has tried it."

"Well, you can look at me," Kate said frankly. Dr. Hunter opened his eyes a little. "I've been promoted again and again since I began tithing. I have a thousand this year."

"You'd have been promoted anyway," broke in Annie, impetuously. "You are just the bright, go-ahead girl that will always be promoted."

"I can't deny it!" Kate said demurely.

"Yes," added Dr. Hunter, without noticing Kate's remark, "and you are good-natured and accommodating and faithful to your duties, and of course"—

"But how much of that do I owe, directly or indirectly, to tenth-giving?" Kate interrupted.

"Health," returned the doctor, reaching out to the table and carefully selecting a caramel—"health would make you good-natured, and consequently accommodating. I don't dispute the help of a higher power, but tenth-giving has nothing to do with it."

"Well, it is hard to explain it, but I am sure that it has. One thing I *know*, and you can't make me think that I *don't* know, Dr. Hunter—I am easier and happier since I began tithing. It seems to me like this," Kate leaned forward earnestly: "I am interested in more people, I love more people, I come in contact with more goodness, I think less about myself, and there's room for me to absorb more good from other people and from God, and isn't that the best part of living?"

"Undoubtedly, but some other means might have brought about the same end," persisted Dr. Hunter, stubbornly.

"You can't tell anything about that," said Kate. "Other means didn't do it in my case. Money is so intimately connected with selfishness, and *unselfishness* seems to be at the foundation of everything lovely. I am *sure* about the tenth-offering, John, though your argument may sound all right." Kate smiled.

"'To deny one's self,'" quoted Annie, and there were bright tears on her lids again. "It's the sacrifice of one's self, somehow," she added.

She was thinking of other sacrifices than money. Kate got up and kissed her impulsively.

"What is the matter, Annie?" John asked, looking at her critically.

"It's a rainy day," she laughed, and, when the doctor and Kate were busily talking again, she slipped out and up to the top of the old-fashioned house, into the north attic chamber, shut the door, clasped her hands tight over her head, and set herself to thinking it out.

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That man may last, but never lives,  
Who much receives and nothing gives,  
But he who marks from day to day,  
In generous acts, his radiant way,  
Treads the same path his Saviour trod,  
The path to glory and to God.

—Thomas Gibbons, D. D.

## Words from Home Workers.

MICHIGAN.—The W. M. S. Auxiliary to the *Batavia* F. B. church presents Christian greetings, thanking Him who hath said, "Lo, I am with you," for this thoroughly united band of loyal women faithfully doing Christian work in His name and in such peaceful, loving, self-forgetful sympathy one for another. Thirteen public meetings have been held, with an aggregate membership attendance of 385, or an average of 30 at each meeting, a gain of 8 over last year. Aggregate attendance of visitors 269, with an average of 20 at each meeting. Total monthly attendance 50. Three special work meetings have been held at the homes of different members, and one thank offering service in the church. Total amount received during the year \$127.28. The usual order of opening each meeting with devotional services has been strictly adhered to, and never a session has gone by without a word of fervent prayer for the God-given missionary spirit that seeketh out the loved and lost children of men, in whom Christ's image might be fully restored, for truly hath the poet said, "Most like God is a God-like man." As the membership has increased, the society has been separated into entertainment and literary divisions, the better to be able to facilitate the work and promote the culture of careful thought and reading along missionary lines. May God dwell among us in the future, even as he has in the past.

MRS. E. C. MINTLINE, *Cor. Sec.*

[Abstract of report of the year ending Jan. 1, 1895.]

IOWA.—The Woman's Missionary Society of the Little Sioux Valley Q. M. met Feb. 9 in Spencer, led by Mrs. G. B. Hopkins. Mrs. Lacy read the Scripture lesson, and Mrs. Cruver offered prayer. An interesting program followed, consisting of recitations, select reading, a letter from our missionary, Mrs. Miner, and two papers by Mrs. Bates, the first giving an account of the early days of Storer College, the second showing

how the work has prospered during the intervening years from then until commencement in 1894. A collection amounting to \$6.25 was voted to Storer College.

M. J. THOMPSON, *Q. M. Sec.*

KANSAS.—Cloud and Republic Q. M. W. M. S. met with the Summit church Feb. 23, Mrs. J. E. Thompson presiding. An interesting program was carried out. Singing; prayer by Rev. Mr. Sayler; responsive reading by the society; followed by a short talk on our mission at Harper's Ferry among the Freedmen; several songs and interesting readings, including "The Psalm of Life," "Giving," "The Station Agent's Story," and "Nellie's Gift." A collection of \$2.50 was then taken to be used for home work. Prayer by the Rev. Mr. Sayler. Good feeling prevailed throughout the Q. M.

MRS. C. POOLE, *Q. M. Sec.*

MAINE. *Parsonsfield Q. M.*—Our Wednesday afternoon meeting was the most enthusiastic we have had for years. The circular was read aloud; a charming plea was made for the *HELPER* by a young lady of Limerick, Miss Mildred Brown. An excellent original paper, "Do you want to help," was given by Mrs. Doe of South Parsonsfield, and an article written by Miss Harriet Deering was read; but first of all we had a half-hour devoted to praise and prayer, according to the call of our General Society. Many took thank offering boxes, and circulars were given to all who would promise to read them! Collection \$6.

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IN MEMORIAM.

MINNESOTA.—Removed from active service for the Master, to heavenly rest in his presence, Nov. 26, 1894, Mrs. L. E. Leighton, for years the faithful treasurer of the Woman's Missionary Society of the 1st Free Baptist church, of Minneapolis. The removal from earth of one who filled so completely her place in the now desolate home, in her church of which she was an active member, and in the organized benevolences of

the city, has left hearts bleeding ; but the lesson of her Christian life is inspiring and fragrant, and tender memories of her cheerful presence, encouraging words, helpful hands, and warm welcome will be long cherished by those who were associated with her in service.

Also, Nov. 24, 1894, Mrs. M. H. Towner, a beloved member of the same church and society. Our sister was possessed of exceptional grace of person and mind, mingled with rare charm of presence and a sweetness and purity of spirit that made her a favorite in every circle that she entered. Her life was radiant with womanly service and Christian graces, which made sacrifice easy and life reverent. With no shadow of mere conventionalism in her faith, she simply stretched forth her hand to take the hand of Him who is invisible. Her faithfulness in service for the Master has left a vacancy in all departments of the church work that will bring her before us constantly in affectionate remembrance.

In behalf of the Woman's Missionary Society,  
Minneapolis. RUTH J. KEITH, *Com.*

PENNSYLVANIA.—Resolutions of respect were adopted by the Woman's Missionary Society of Climax, Pa., upon the death of Miss Gertie Hetrick, containing the following: "As it has pleased our Heavenly Father to call from our midst our beloved sister, we realize that our society has lost a faithful member, one always ready to assist in all good works and words. While we deeply feel our loss, let us with increasing strength and devotion strive to forward the cause she loved, remembering that she who was ever faithful to Him who died for her has gone to live with him on high."

MAY WILLISON,  
PEARL BUZZARD,  
ELLA BUZZARD, } *Com.*

"SECURE faithful missionary news," said Livingstone, "then spread the information broadcast."

## A THANK OFFERING INDEED.

THE Rev. John Geddie and his wife, from Nova Scotia, were landed on Aneityum, the most southerly island of the New Hebrides, in 1848; and the Rev. John Inglis and his wife, from Scotland, were landed on the other side of the same island, in 1852. Marvelous as it may seem, the natives on Aneityum showed interest in the missionaries from the first, and listened to their teachings; so that in a few years Dr. Inglis and Dr. Geddie saw about 3500 savages avowing themselves to be worshipers of the true Jehovah God.

Further, these poor Aneityumese, having glimpses of the Word of God, determined to have a Holy Bible in their own mother tongue, wherein before no book or page ever had been written in the history of their race. The consecrated brain and hand of their missionaries kept toiling day and night in translating the book of God; and the willing hands and feet of the natives kept toiling through fifteen long but unwearying years, planting and preparing arrowroot to pay the £1200 required to be laid out in printing and publishing the book. Year after year the arrowroot, too sacred to be used for their daily food, was set apart as the Lord's portion; the missionaries sent it to Australia and Scotland, where it was sold by private friends, and the whole proceeds consecrated to this purpose. On the completion of the great undertaking by the Bible Society, it was found that the natives had earned as much as to pay every penny of the outlay; and their first Bibles went out to them purchased with the consecrated toils of fifteen years!

Eight shillings for every leaf, or the labor and proceeds of fifteen years for the Bible entire, did not appear to these poor converted savages too much to pay for that Word of God, which had sent to them the missionaries, which had revealed to them the grace of God in Christ, and which had opened their eyes to the wonders and glories of redeeming love!—*From "The Story of John G. Paton."*

## THE MISSION OF THE WHITE PETUNIA.

BY MRS. IMOGENE CRANDALL.

ON the platform of the little church at Arlington, R. I., as a part of the decorations at the last annual meeting of the Woman's Missionary Society, was a small stand containing a *jardiniere* filled with a bouquet of the single white petunia—very chaste, sweet, and pretty, very unassuming and not at all conspicuous, but destined by a touching incident on the part of one of the speakers to be ever held in loving remembrance by those present.

Dr. Nellie Phillips, speaking of her work in India, to which she was returning, told of many of the unpleasant and difficult features connected with mission work in that land, but said there were many beautiful and pleasant things there also to make life happy, and among them were the beautiful flowers that bloomed in such abundance, especially the white petunias like those beside her. That bouquet brought to her mind Mrs. Boyer, who had a large bed of them at her home; they were placed upon the body of her beloved husband and little child, and scattered over their graves, and with their gentle ministrations spoke peace and comfort to her sorrowing heart.

As Dr. Nellie told of this, the tears streamed from her eyes, and her trembling voice showed how deeply she felt for her sorrowing sister.

And so the white petunia has a mission not only to the saddened heart of Mrs. Boyer in far-off India, but to us here in the home land, teaching us that those across the sea whose hands we are strengthening by our prayers and our purses are in all points like ourselves, with hearts just as susceptible to the sorrows of others, and tears just as near the surface, but with greater capabilities of rejoicing with those who do rejoice and weeping with those who weep, unless we also are willing to leave family ties and home comforts for His sake.

*Carolina, R. I.*

## MAGAZINES, ETC.

A COMPLETE file of that admirable domestic science monthly, *The New England Kitchen Magazine*, edited by Mrs. Estelle M. H. Merrill and Miss Anna Barrows—has come to our table. A magazine of this nature is quite as necessary to the modern housekeeper as a trade journal is to the modern business man. In the home, as everywhere, "an ounce of prevention is worth a pound of cure." In these pages are helps in the study of the laws of health, the chemistry of cooking, the sanitary regulations of a house, besides recipes for daily use, and suggestions regarding food for the sick. 7 Temple Place, Boston. \$1 per year.

Copies of an *Oriya Hymn*, translated by Mrs. Z. F. Griffin, with music by Dr. H. M. Bacheler from an unwritten Oriya air, can be obtained for 1 cent each of Mrs. Clara E. Schwarz, 492 Pine St., Providence, R. I. Mrs. Schwarz will also send envelopes for collecting Auxiliary dues on application.

The Thirteenth Annual Report of the R. I. District of the F. B. Woman's Missionary Society is attractively arranged and presented, and the reports of the various departments of work are full of encouragement. Rhode Island women are noted for their systematic methods, through which they have accomplished much. We suggest that such annual reports of the different state Auxiliaries be regularly sent to the *HELPER*, also exchanged by state officers. In thus being able to study one another's methods, each will be helped. . . . The wide-awake circular sent out by and to Maine women is full of suggestion.

. . . Maine and Iowa women at least have their own letter heads. . . . The program of the Bowdoin (Me.) Conference, held Feb. 13 and 14, was full of good things. Temperance was given an entire evening, "Ideal and Practical Civic Government" was discussed; but where, O where, is the woman's work represented?

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"Beneficence is in the ratio of information."

## BOOKS RECEIVED.

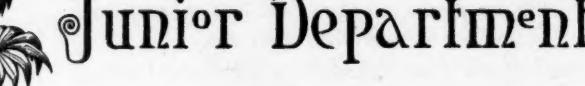
"Books should to one of these four ends conduce :  
For wisdom, piety, delight, or use."

*The Soul of the Far East.* By Percival Lowell. Houghton, Mifflin, and Company, Boston. 16mo. \$1.25.

Information about Japan is of peculiar interest at this time, and students who enjoy tracing the psychical development, as well as the material growth, of nations, will welcome this somewhat unique volume on the "Soul of the Far East." Mr. Lowell looks behind the existing conditions of personal, family, state, and religious life, and finds the cause of much "arrested development" in the lack of "individuality," that force so characteristic of Western countries that makes them continually alive to and ready to grasp new opportunities and higher aspirations. The story of the curious customs of adoption, singularity of language making, the charm of art, the facility of imitation, the love of nature and lack of imagination of these people of Japan, is told in an attractive manner and with much literary skill. The missionary reader—always reserving the right to form his own conclusions, with the characteristic individuality of the race!—will find much food for thought along his lines of work.

*Beautiful Joe.* By Marshall Saunders. American Baptist Publication Society, 1420 Chestnut St., Philadelphia. Illustrated. Cloth, 304 pp. 60 cents.

This charmingly written story of a bright family and their little four-footed friends should be in every Sunday-school, day school, and accessible in some way to every boy and girl. It is fascinating reading for old and young, and a fitting companion story to "Black Beauty." "Beautiful Joe" is a true hero, whose fortunes we follow eagerly in spite of the fact that he is a dog. B. Fay Mills says, "I think it surpasses anything I ever read in its touching and appropriate appeal to all sorts of people in behalf of the animal creation." We heartily commend it to our juniors.



# Junior Department of Missions

## **SUGGESTIVE PROGRAM.**

MEXICO.

**TEST QUESTION.**—Where in the Bible is the first mention of giving a tenth to God?

Answer to last month's question, "Let there be light."

## **Opening exercises. Frequent singing.**

**GENERAL QUESTIONS.**—Where is Mexico? (Refer to map.) How is it bounded? How large a country is it? What is the capital? The largest river? What is said of its vegetable and mineral wealth? How much is a Mexican dollar worth in our money? What can you tell about Mexican babies? What is said about food, climate, morals, religion! Do Mexicans observe the Sabbath? How do the Christians sometimes suffer because they respect the Lord's day? Have there been any martyrs? What did Donna Francesca say? Are they worth saving? For whom did Jesus come to earth? Each member tell one fact learned about Mexico.

Repeat the "Little Worker's Prayer" in concert. (It should be written previously upon the blackboard.)

## **ROLL OF HONOR.**

*Miss Emilie E. Barnes's salary—shares \$4 each.*

## MEXICO.

WHAT of Mexico?—a land one-fourth the size of the United States, possessed of vegetable and mineral wealth sufficient to attract the attention of Secretary Blaine, and, through his action, draw down a government commission from this land to report how we might share its profits by reciprocity of trade.

But, as "it is the shoemaker's children who go barefoot," poor Mexico herself has little good of her natural resources. Mexican coffee is actually cheaper in New York than in Mexico city. Beans in the mining town of Cusihuriachic (pronounced Koo-see-wee-ree-ah-chick), where I spent a month, were \$14 a bushel. A Mexican dollar is worth from fifty to seventy-five cents of our money. The week I had the planning of the meals I felt as if I could not afford to eat at all, when I learned the price of flour, milk, eggs, and butter. (Red pepper, however, is cheap.)

What a delightful climate! at least through the winter months, and always so upon the high plateaus. We find there not only the defects and excesses of the Roman church in Europe, but Indian rites and superstition superimposed. "The religion of Mexico is a baptized heathenism, a mixture of superstition unworthy the name of Christianity."

"The morals of Mexico cannot be described," said Mr. Howland at the American Board meeting at Madison.

Are these people, then, too degraded to be worth saving?

Ah, He "came not to call the righteous but sinners to repentance." Besides, even from a human standpoint, these Indians of Mexico are confessedly an able, vigorous race.

They are worth saving intellectually; and morally what heroism they have shown! Within twenty years sixty-eight Mexicans and two American missionaries there have sealed their faith with their blood, "an average of one being murdered every three months from 1873 to 1888." They are not only ready to die for Christ, they live for him too.

I cannot forget Donna Francesca's earnest plea, "Pray that I may have a *burning* faith," and how that good woman's faith transformed a whole community; nor others I have seen whose faith was indeed burning, so that from it was kindled here and there faith's torch, till it seemed as if every convert became a real missionary.—*Extracts from an article in "Mission Studies."*



#### LITTLE WORKER'S PRAYER.

DEAR LORD, of thee three things I pray;  
To know thee more clearly,  
To love thee more dearly,  
To follow more nearly,  
Every day.

—*The Little Worker.*

#### MEXICAN BABIES.

THE babies, who have so many pretty things among you, often have absolutely nothing here, or only a calico apron or sack. The mothers do almost nothing to teach the children. How can they when they know nothing themselves? There are few who can read. They do not laugh and play with their children, nor tell them stories, nor sing to them, and so the little ones grow up with stupid and untrained minds. They know very few games, and, lacking plays, they sit about doing nothing or worse than nothing.

One day I visited a sick man on our street. A baby there had just been fed by its mother, and put into a hammock made of gunnysack and hung from the corners by rope. The baby was not inclined to sleep, so when it cried the mother went and swung it vigorously until she spanked it against the side of the house, then, with a final swing and thump against the wall, she left it, saying, "Now, you go to sleep." When children live in such homes, without tables, chairs, floor, or dishes; with such mothers, we think they are highly privileged to have a chance to be educated in a mission school taught by a nice Christian girl, where they learn about Jesus and the Bible, and also to keep clean. One morning when I was at school the teacher asked those who had not washed their faces nor combed their hair to stand. Then she began asking why, and some said they had not combed "because they had a cold"!—*Woman's Work for Woman.*

# Contributions.

## F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for February, 1895.*

### MAINE.

Aroostook Q. M., on account of appropriation to Mrs. Burkholtier for year's schooling of orphan boy . . . . . \$15.00  
 Augusta aux. for native teacher . . . . . 7.00  
 Alfred, Miss N. B. Jordan . . . . . 1.00  
 Biddeford aux. . . . . 10.52  
 Caribou, Mr. and Mrs. A. C. Thompson for Widows' Home . . . . .  
 Dover and Foxcroft, Mary R. Wade on L. M. of Maine W. M. S. . . . .  
 Dover and Foxcroft, A. C. F. for Miss Barnes . . . . . 2.36  
 Ellsworth Q. M., salary Carrie in India and bal. L. M. Mrs. Ella M. Smith . . . . . 6.25  
 East Hebron aux. . . . . 3.00  
 Fort Fairfield aux. . . . . 5.00  
 Farmington Falls, Mrs. Mary J. Morrill for F. M. . . . .  
 Houlton Q. M., col. for Widows' Home . . . . .  
 Lisbon Falls, Mrs. Winter Marr . . . . .  
 Lyman ladies . . . . . 3.00  
 Lyman ladies per Q. M. treasurer . . . . . 1.50  
 Lewiston aux., Main St. ch. for Miss Coombs's salary . . . . .  
 Limerick aux., on L. M. Mrs. A. O. Perry . . . . .  
 Limerick, Mrs. E. D. Jordan sale of T. O. boxes . . . . . .75  
 Mapleton aux. for Paras . . . . . 7.82  
 New Portland aux., 1st church . . . . . 1.00  
 North Berwick aux., 1st church . . . . . 2.09  
 North Berwick aux. for support of little girl in India \$10 . . . . .  
 Presque Isle aux., Jessie native teacher in India . . . . .  
 Presque Isle W. C. T. U. for Widows' Home . . . . .  
 Presque Isle, Mrs. Chas. Richardson \$1, and Mrs. A. Wilson for do .25  
 Parsonsfield Q. M., col. bal. L. M. Mrs. A. O. Perry and to begin L. M. in Maine W. M. S. of Mrs. Emma B. Nason . . . . . 5.50  
 South Limington aux. for Callie Weeks and bal. L. M. Mrs. T.

F. Maxim and on L. M. Mrs. B. S. Moody . . . . .	8.00
Springvale, Miss Clara Smith . . . . .	1.00
Windham Center aux., F. B. ch. for Midnapore . . . . .	3.00
West Lebanon (belongs to N. H. Y. M.) aux. for F. M. interest on fund . . . . .	20.00
York Co. Q. M. col. . . . .	2.93

### NEW HAMPSHIRE.

Danville aux. . . . .	6.00
Dover aux., \$8.09 L. A. D., \$5 T. O. . . . .	13.09
Dover "Pearl Seekers" . . . . .	.23
East Tilton, W. H. Shepard for Miss Scott's salary . . . . .	10.00
Farmington, Mrs. Cilley for Widows' Home . . . . .	2.00
Gonic, Mrs. Lizzie H. Howe for Sun in Sinclair Orphanage . . . . .	5.00
Hampton aux. for Miss Butts and Ind. Dept. . . . .	6.00
Lakeport, Mrs. O. E. Sinclair for Widows' Home . . . . .	5.00
New Market aux. . . . .	8.00
Northwood Ridge ch. for Mrs. D. F. Smith's work . . . . .	16.00
Portsmouth aux. . . . .	2.00
Strafford Corner aux. for Miss Butts and Ind. Dept. . . . .	8.00

### VERMONT.

East Williamstown aux. for Mrs. Smith's salary . . . . .	7.00
East Orange aux. for do . . . . .	2.00
Jonesville, Mrs. Alger for do . . . . .	2.00
Lyndon Center aux. for do . . . . .	11.50
Middlesex, W. O. Cummings \$5, Anna Cummings \$1, a friend \$1 for do . . . . .	7.00
Morrisville, Mrs. J. Robie for do . . . . .	5.00
Richmond, Mrs. Sweet for do . . . . .	1.00
Sutton ch. for do . . . . .	3.50
South Strafford aux. for do . . . . .	6.00
St. Johnsbury ch. for do . . . . .	8.00
Washington aux., H. F. Dickey \$5, Mrs. C. Dickey \$1 for do . . . . .	6.00
Wheeler Q. M. col. for do . . . . .	7.00
Washington, Hopeful Workers for Clara Thorne in Sinclair Orphanage . . . . .	7.00

Waterbury, Mrs. L. S. Lougee for  
F. M. . . . .  
West Charleston ch. for Mrs.  
Smith's salary . . . . .  
Wheelock Hollow ch. for do . .

**MASSACHUSETTS.**  
Blackstone aux., Ind. work \$2.50,  
Miss H. Phillips \$2.50  
Haverhill aux. for Haverhill sch.  
India and L. M. of Mrs. S. A.  
Wells . . . . .  
Lawrence aux. for Bible Reader .  
Massachusetts Asso., W. M. S.  
for Gen. Fund . . . . .  
Taunton aux., Miss Phillips \$5,  
Ind. Dept. \$5, and T. O. Gen.  
Fund \$4.25 . . . . .

**RHODE ISLAND.**  
Arlington aux., Miss Phillips \$5,  
Ind. Dept. \$5 . . . . .  
Auburn ch. Gen. Fund . . . . .  
Auburn Crystal Band, Miss Phil-  
lips \$4, Ind. Dept. \$4 . . . . .  
Carolina "Happy Little Builders"  
Miss Phillips \$7.50, Ind. Dept.  
\$7.50 . . . . .  
Georgiaville ch. Miss Phillips \$5,  
Ind. Dept. \$5 . . . . .  
Pascoag aux., Miss Phillips \$5,  
Ind. Dept. \$5 . . . . .  
Pawtucket aux., do \$5, do \$5 . .  
Providence aux., Elmwood Ave.  
Ind. Dept. . . . .

Providence, S. S. Mission Elm-  
wood Ave. Miss Phillips . . . . .  
Providence, a friend Elmwood  
Ave. for Sinclair Orphanage . .  
Providence, Geo. S. Andrews  
Roger Wm. ch. for zenana  
teacher and L. M. . . . .  
Providence aux., Roger Wm. ch.  
Miss Phillips \$18.50, Ind. Dept.  
\$18.50 . . . . .  
Providence, V. P. C. E. Roger  
Wm. Ind. Dept. \$9.75, Miss  
Phillips \$9 . . . . .  
Tiverton, ch., Miss Phillips \$6.25,  
Ind. Dept. \$6.25 . . . . .

**NEW YORK.**

Springville, Myrtle League for  
Sundsi in Sinclair Orphanage . .

**PENNSYLVANIA.**  
Gibson Q. M., for native teacher  
Tioga Q. M. col. for native teacher

**ILLINOIS.**

Tamaroa aux. for F. M. . . . .  
Tamaroa Children's Miss. Band  
for Miss Barnes's salary . . .

**CORRECTION.**—Cape Elizabeth aux., Maine, should have been credited with \$18 for  
Jesoda at Minapore.

**INDIANA.**

Oland, Sarah A. Benedict for Miss  
H. Phillips's work . . . . . 5.00

**MICHIGAN.**

Cass and Berrien Q. M. aux., F. M. \$3.88, H. M. \$1.26 . . . . .	5.14
Calhoun and North Branch Q. M. F. M. \$6.15, H. M. .75 . . . . .	6.90
Eckford ch., Miss Barnes . . . . .	1.68
Genesee Q. M. aux., F. M. \$4.08, H. M. \$3.82 . . . . .	7.90
Holtton and White River Q. M. for F. \$1.89, H. M. \$1.89 . . . . .	3.78
Hillsdale Q. M. aux F. M. \$30.11, and H. M. \$7.67 . . . . .	37.78
Kinderhook aux. F. M. . . . .	5.00
Lansing Q. M. aux. F. M. \$4, H. M. \$1.33 . . . . .	5.33
Mason Mission Band for Miss Barnes . . . . .	.80
Mason, M. Buck for F. M. . . . .	1.00
Montcalm Q. M. aux. F. M. . . . .	.50
Sanilac Q. M. aux. F. M. \$3, H. M. \$1.50 . . . . .	4.50
Temperance ch. F. M. . . . .	2.68
Van Buren Q. M. aux. F. M. \$4.23, H. M. \$1.86, Storer Col. \$2.38 . . . . .	8.47
(The F. M. money is used for Dr. Mary Bachelor's salary.)	

**IOWA.**

Black Hawk and Buchanan Q. M. aux. for Mrs. Miner . . . . .	3.42
Estherville aux. for do . . . . .	2.60
Fairbank aux. do . . . . .	3.50
Little Sioux Valley Q. M. aux. for Storer College . . . . .	6.25
Spencer C. E. Soc. for Emilie Barnes . . . . .	3.00

**MINNESOTA.**

Champlin aux. for F. M. . . . .	12.50
Minneapolis "King's Workers" for Delodi \$7, for Ind. Dept. at Storer College . . . . .	11.00

**PROVINCE OF QUEBEC.**

East Farnham ch. for Mrs. Smith's salary . . . . .	5.00
Stanstead aux. from Clara M. Warner for Emily . . . . .	8.00
Received from publication com. on account of loan to Missionary Reminiscences . . . . .	70.33

Total . . . . . \$874.90

*LAURA A. DEMERITTE, Treas.*

*Dover, N. H.*